



"LO A
VOICE FROM
HEAVEN"



MATT. 28:19.

The Church of God Evangel



MARK 16:15

CLEVELAND, TENN.

GOD'S LOVE

THE
PILLAR

THE
TRUTH

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Nov. 18, 1933

Vol. 24, No. 37

Reg. Edition

NOTICES

Some have asked me concerning the old method of the tithes for those who are moving each Assembly. We have decided that each outgoing pastor and overseer would be entitled to the tithes up to the 15th of October. With best wishes for all in the Master's service, I am yours truly, S. W. Latimer, General Overseer.

To all the colored work: The Octagon Soap Company, thru their agent, Miss Grace Lee, has offered all solicitors for coupons a ten per cent bonus from now until January 1st. I have just had a letter from Brother Bright and I am mailing him some of the little slips to mail to his people who wish to enter this coupon drive to finish their auditorium and orphanage home. All people working under Brother Curry as overseer will greatly aid their work by putting on a coupon drive, soliciting all coupons you can get in your community and mail them to Bro. Curry by January 1st.—S. W. Latimer, General Overseer.

To the Church of God colored work: According to our present plan I request that all coupons be forwarded to J. H. Curry, overseer, 417 N.W. 6th St., and all finance pertaining to the boosting week be sent direct to C. F. Bright, treasurer, 2346 Dennis St. Please do all you can with reference to our Octagon drive. Don't forget the coupons that are redeemable which are Octagon products, Luzianne Coffee, Luzianne Tea, Borden's Magnolia Condensed Milk, Borden's Challenge Condensed Milk, Borden's Pearl Evaporated Milk. Let us spread the news everywhere. More of our people must learn of our appeal for these coupons. Won't you save us your coupons? Won't you urge your friends in church and Sunday School to form Coupon Saving Groups? Ask every one you meet to use as many of these products as possible and to save coupons for us. Let us all work together now and be able to point with pride later on to the completed Church of God Auditorium for the colored work that our coupons helped to build.—J. H. Curry, overseer of colored work.

I would be glad to receive a call to some of the eastern states, particularly Arkansas or Oklahoma. At present I am a single man and have evangelist license with the Church of God. Can give references.—Wilfrid L. Snowdon, Blythe, Calif.

I have the following songs: "Highway of Holiness" and "Over There" (chorus starts, "I'll be there, I'll be there"), at the price you want to pay to help me on my way. Will appreciate your order.—Your brother in Jesus, Lenon Easters, Rt. 2, Box 14, Lenox, Ga.

I am open for calls in the Lord's service and would be glad to hear from any church that needs a pastor and can move

MINISTERS, TAKE NOTICE

The representatives of the Metropolitan Life Insurance Company which carries our group insurance contract on our ministers have recently drawn our attention to the fact that we only have about 62 per cent of those insured who could take out this policy. (Only full time ministers, not deacons or exhorters, can apply). As we are supposed to have at least 75 per cent of all our full time ministers insured under this policy in order to conform with the rulings of same, we earnestly urge the other 242 full time ministers who are not insured to make application for same at once.

The group insurance rate is so much lower than any other life insurance rate our ministers could obtain that it is surprising that more of them have not taken advantage of the policy. A minister can take out \$1,000 of this group insurance at a cost to him of just 65c per month. The Church pays the balance of the monthly premium. The Church of God is paying more than half the total cost. The uninsured ministers should take advantage of this insurance for their own sake and for the sake of their families.

If more of the ministers do not take out this insurance the rate will naturally go up because only the older ministers will be insured. We, therefore, urge the younger ministers to join the plan because in this way you will not only be getting insurance at the lowest rate for yourself, but also you will be helping the Church to keep down the rate on the whole plan.

Those who desire to take the insurance can do so by making application to the General Secretary, E. J. Boehmer, at headquarters. No medical examination was required for those who made application within 31 days of the time when they were eligible. However, many of the 242 ministers have gone over the period when they were eligible and now would have to take a medical examination, however, the Insurance Company has offered an unusual concession: For a limited period of 30 days from the date of this issue, the Metropolitan Life Insurance Company is waving the medical examination requirement so that any minister, even though he has refused to take the insurance before, can make application now, within the next 30 days, and take out a policy without having a medical examination. Your application must be in before Monday, December 11.

Your insurance will become effective on the date of application provided that on that date you are actively at work. Otherwise your insurance will become effective on the next day following the date of your application on which you are actively at work.

We hope there will be a very large response from our ministers taking advantage of this unusual concession. Immediately after the 30 days have elapsed the medical examination will again be required of any who now refuse the insurance and wish to come in later.—General Secretary and Treasurer.

me and give me part support and a chance to earn the balance. Wife and I have the Holy Ghost and are members of the Church of God. I have been preaching this gospel about seven or eight years. Can give reference. I have seven in family and we all work in the service. Write soon.—Your brother, B. H. Smith, Rt. 6, Ripley, Tenn.

To whom it may concern: My address is changed from Rt. 2, Dillon, S. C., to Rt. 1, Box 8, Warrenton, N. C.—Humbly, John H. McDowell.

If any one in south Georgia or Florida wishes to have a tent meeting, write me at once as I am starting south with my tent soon.—S. C. Swaggerty, 120 Roland Ave., Rossville, Ga.

I am ready for calls for revivals any-

where any time. I am foursquare Church of God.—Your brother in Christ, J. R. Nicholson, Vardman, Miss.

The Church of God at Okeechobee, Fla. desires to know the whereabouts and spiritual condition of the following members: Sister Swearingen, Gertrude Sullivan, Mollie Bly, Lular Moore, Edith Anderson and Bessie Cogburn. Unless we hear from you before next quarterly conference your name will be dropped from the church records.—Harry W. Johnson, clerk, Box 142, Okeechobee, Fla.

The church at Edinburg, Tex. wishes to know the spiritual condition of the following: L. H. Moore, Earl Terry, Ira Peel, Velma King, Maudie Owens, Vernia Blair, Mable Blair, Francis Reynolds, Gladys Moore, Hettie Backley, Lois Bunch, Sarah Franklin, Lizzie Lake, Nettie Davis.—Mrs. Viola F. Richter, clerk, Edinburg, Texas.



Suffering for Christ's Sake

By E. C. CLARK, Editor

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Lk. 24:46. Many of the older authorities omit "thus it behooved" leaving it to read "thus it is written that Christ should suffer." The object of His sufferings was threefold. 1. That the Captain of our salvation might be made perfect through sufferings, Heb. 2:10. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect (through suffering) he became the author of eternal salvation." 2. That repentance and remission of sins should be preached in His name among all nations. 3. "In that he himself hath suffered being tempted, he is able to succor them that are tempted," Heb. 2:18. From the above scriptures we may deduce that the entire plan of salvation originated, was, and is still maintained through Christ the sufferer and those who "declare his generation" and suffer for "his name's sake."

CHRIST OUR EXAMPLE

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously," 1 Pet. 2:21-23. From an eyewitness of Christ's sufferings, we learn that we must suffer with Him, and that "this is acceptable with God," V. 20. From John 15:20 we learn that part of our suffering is caused by persecution; the reason for which is found in 2 Tim. 3:12 where we are also told that "all that will live godly in Christ Jesus shall suffer persecution." Concerning such the apostle comforts us by saying, "But out of them all the Lord delivered me." In Heb. 13:3 we are told to, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Suffering Christians are the highest type of Christians; therefore they are the great-

est example of our Master who suffered for us.

Many professing Christians have been greatly disappointed in their opinion as to the actual privilege of a Christian life. Some have thought it to be all joy, consequently when suffering and hardship came they were least prepared for it. Finding suffering accompanying being a Christian, has forced many to decide against Christ and turn to the world again to live a life of pleasure. There is necessarily some persecution, self-denial, rejection and stigma from the society of the world toward the true Christian. To evade these the Pharisees, scribes, and many Jews did not accept Christ by confessing their sins and taking their stand for Him: fearing, "lest they should be put out of the synagogues," nevertheless, it is definitely stated that "among the chief rulers many also believed on him," Jno. 12:42. It is queer, yet it is true, that thousands today know that Jesus is the Christ, and that the fundamentals of the Pentecostal message of the Church of God is the truth of the holy scriptures. Why men will refuse to take their stand for the most noble, holy, upright and the greatest character that ever saddled human flesh is to me a mystery. Jesus Christ is not only the example of the Christian, but He has a name and a place above all other names and places in heaven. Many professed believers will not accept the truth of the Pentecostal message today, for fear of being ostracized by church society or for fear of a lesser thing, that they will become unpopular with the world. Woe unto you, you Pharisees! Well may it suffice for the present day, that you might gaily clothe yourselves and hide among professing human mortals, yet there comes a time when Christ will say, "Because thou art neither cold nor hot, I will spew thee out of my mouth."

LOVING THE APPLAUSE OF MEN

The Jews had agreed that "if any man did confess that he was Christ, he should be put out of the synagogue." What place was so valued and conspicuous within the ranks of the Pharisees, or the

synagogue that would suffice the hunger of a human soul, or take the place of the Christ of Calvary, "the friend of sinners"? Lest some should be cast out of some fashionable church today, they do not accept the "fullness of blessing." How unlike that was Moses, who, "when he came to years, refused to be called the son of Pharaoh's daughter" and rather chose "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," Heb. 11:23-25. He refused the throne of Egypt and the "treasures of Egypt;" or Paul who counted, "what things were gain to me,—loss for Christ;" forgetting those things which were behind, and reaching forth unto those things which were before, reaching forward as a runner in contested games for "the prize of the high calling of God in Christ Jesus," Phil. 3:7, 13, 14. And He said unto them all, "If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it: but whosoever will loose his life for my sake, the same shall save it." We as Christians must ever "take up our cross daily." There will be a constant crossing of the will of the human, until the "old man" has been "crucified," and the saint of God can joyfully say, Nevertheless I live, yet not I, but Christ liveth in me," Gal. 2:20.

There is a place or rather an experience mentioned by St. Paul in Gal. 6:14, in which the saint of God may share in the glory of the cross of Christ to the extent that it really becomes a "glory." However, we must not mistake that, "God forbid that we should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." If the cross of Christ has its way in our lives, we will come to a place where its shame and reproach is a glory, and particularly is this true if we be "crucified unto the world" and the "world crucified unto us." The reason we shrink from suffering for Christ and sharing the ignominy and shame that we are sometimes called upon to share because of Him, is because the elements of the world are dominating over our spiritual life. We are not dead to the world, and it is particularly alive in us. Jesus said, "Whosoever will save his life shall lose it," i. e., whosoever

(Continued on page 14)

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EDITORIAL STAFF

R. P. Johnson, T. S. Payne, Paul H. Walker,
E. W. Williams, S. J. Wood

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Help to make the Evangel a medium of information as well as a spiritual blessing.

This paper reserves the right to condense reports, testimonies, etc., to a conformity of a proper allowance of space.

your Evangel and tracts and start working immediately. Help to repulse the oncoming apostasy and atheism by scattering wholesome, Christian literature.

FASCIST CHANGE GOVERNMENT IN ITALY

It is reported that Italy "is on the verge of abandoning completely her present parliamentary shell and of substituting for it a legislative authority based upon the functional activities of her people." "A guild in Mussolini's view should definitely represent an entire industry." For example, he plans one guild for the textile industry, another for agriculture, etc. This form of government would be administered thru representatives from different industries.

It is also reported that "a decree authorizing the government to guarantee the principal and a certain modest fixed interest on bond issues of private companies." "The proposed law did allow the government to guarantee and participate in stock issue of private companies and did transform the whole industrial capitalizing system of Italy."

Who does not see in this change of the Italian government the placing of its whole national industry under government supervision, which if it guarantees the principal and certain income, it must necessarily be a participant in other profits or revenue derived from its industry.

Russia, Germany, Italy and the United States have been placed almost entirely under government control. These can be but primary stages in the development of a system so legal and strict that the time will eventually come when "no man can buy nor sell without the mark of the beast." When we mention the word "beast" we use it with respect to the last world-wide emperor who will reign over Antichrist kingdom.



Notes from The Editor



TIME CHANGES THE ISSUE

Time changes things, and especially is this true of the present attitude of nations toward the League of Nations itself. Those who championed its causes fifteen years ago have passed, and on the nightfall of their heels there looms the passing of the League itself. Frank H. Simonds writing in the Literary Digest, concerning conditions in Europe at present states that, "Fifteen years after the World War Europe is visibly headed for another conflict."

It only remains for the present aggravated statesmanship, to become strained to the breaking point: and then angered to war.

It will not be sufficient after a while to cry "God save the King;" for indeed God has done that, and soon the rustle of war implements will be heard again as earthly potentates strive for possession of that which God has long ago declared the heritage of his own Son.—Ps. 2:5-8.

"MORE BABIES"

A high and noted Italian statesman said a few days ago that the way out of the depression in America, was "more babies." It is true that the effort in the American home to establish "Birth Control" that millions of mouths that would have consumed the farmer's product have been silenced in a "hidden and untimely grave" rather than stopped with food to satisfy their hunger. It is no less true that in the same process, the demands for homes, clothes and every other commodity of life to sustain perhaps 25,000,000 children have been entirely wiped out. Where are we headed for with our ever increasing rate of homicide, and infanticide.

TWO VERY VALUABLE BOOKS

The Prince of the House of David is the fascinating story of the ministry of John the Baptist and Jesus, also the crucifixion of Jesus, resurrection, etc. as

told by a young Jewish maiden. If you can read this book without weeping or shouting you are a hard-hearted miracle. Neatly cloth bound, price 35c.

In His Steps

Shelton's world renowned book, over one million copies sold, should be read by everybody. Substantially bound in cloth. Price 35c.

EVANGEL AND FREE LITERATURE SOCIETY

Below we enter a resolution as presented to the General Assembly and adopted by it for the purpose of originating and authorizing some system of free literature distribution.

Resolution: "Resolved that each local church organize an Evangel and free literature society for the purpose of distributing Evangel and free tracts within hospitals and public reading rooms."

The author of this recommendation suggested that members uniting with this society should each pay a fee of 5c per week. After any incident expenses attached to the society are deducted, the amount of this money might be used in purchasing copies of the Evangel at 2c each and good tracts for the purpose of distributing them within hospitals to the sick and suffering and placing them within public reading rooms. There is an unlimited field of ministry here that we cannot longer afford to overlook. Hundreds and thousands lie within the hospitals eagerly awaiting some word of comfort and consolation which the Evangel or these tracts would afford. The same is true of travelers who may chance to pick from a reading box an Evangel or tract. The Russellites, the Adventists, atheists and many professed Christians of other denominations are busy using printed pages as a means of converting to their faith those who may chance to read. Shall we be less aggressive than they are?

Organize your Evangel and free tract society today charging a fee of 5c. Order

THE MARK OF THE BEAST

After the Lord's Second Coming and the raptured saints have been caught up to meet Him in the air, what will happen to those left behind? What will the Tribulation period be like? What will happen during the reign of the Antichrist? What is meant by "The Mark of the Beast"? What will be the fate of those who refuse to bear this mark?

All of these questions and many others connected with the mark of the beast, are answered in this realistic, startling, awe-inspiring story.

Order of
CHURCH OF GOD PUB. HOUSE
Cleveland, Tenn.

The Baptism with the Holy Ghost and the Evidence

THE GIFT OF TONGUES AND THE SIGN

THERE is a vast difference between the gift of tongues and the evidence to the baptism of the Holy Ghost. This we will show as we consider 1 Cor. 14, also 1 Cor. 12. In Mark 16 tongues are mentioned as one of the signs that should follow them that believe the gospel. Three concrete examples are recorded in the book of the Acts. In 1 Cor. 12 we read that the gift of tongues was set in the church. Its use is regulated in chapter 14. Is "the sign" promised in Mark and fulfilled in the Acts, and "the gift" defined and regulated in Corinthians, always the same in essence and use? This is a live question today, as no honest, well informed soul will deny that there are multiplied thousands of genuine cases of new tongues following the preaching of the gospel today.

That the gifts are divers and are divided severally, is clearly stated. Now there are diversities of gifts but the same Spirit. And there are differences of administration but the same Lord. And there are diversities of operation, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all worketh that one and the selfsame Spirit, dividing to every man severally as He will. Thus we see the varied manifestations of the divine Spirit in the settled, regular work of the Church. All the members are to be active and acted upon by the Spirit for the edification of the whole.

With due regard to this apostolic statement as to the manner in which the gifts are divided, let us now study the tongues phenomenon, as recorded in Acts. Our first example is at Jerusalem, where one hundred and twenty consecrated, separated, praying, praising disciples were waiting for the endowment of power, when the Spirit fell and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Please note they were all filled—all speaking in tongues. Shall we conclude that God was distributing gifts here, that in this case He makes exception to the rule of division enumerated later by Paul, and given them all the same gift? Did unbelieving Jews cause God to do the irregular thing at Jerusalem? We must draw some such inference, or acknowledge that the speaking in tongues here had some natural relation to the outpouring itself. This in fact is the clear import of Peter's ser-

By PAUL H. WALKER

(Continued from last issue)

mon, "This is that spoken by the prophet Joel," this is the outpouring promised to all flesh. Peter did not intimate that this utterance that so confounded these Jews was something special, having no relation or connection with Joel's prophecy. There is not a hint that there is anything unusual or abnormal in this experience, or that anything was added because of circumstances, but Peter's word so simply stated, would naturally lead any one to believe the whole affair—tongues and all—was but the normal fulfillment of Joel's prophecy.

Let us take another case: Cornelius, his kinsmen and near friends, "many that were come together," await with expectant hearts the coming of the evangelist from Joppa. Peter together with six Jewish brethren arrived and after a few words of formal greeting, began to preach Christ; "the Holy Ghost fell upon all that heard the word," and "they of the circumcision as many as came with Peter were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God." Here again the divine record of the acts of the Holy Ghost is in conflict with the doctrine which insists that all speaking in tongues is simply and only the exercise of one of the gifts, for if we accept Paul's teaching that God divides the gifts—and accept it we must—then there is something different here, for there are no extenuating circumstances in this case, no unbelievers to hear in their tongues, they were all filled, all speaking in tongues.

It seems but reasonable to suppose that the inspired apostles and saints of those herculean days should understand the meaning and significance of the tongues phenomenon. We must conclude positively that in those days before the stream of religion and theology was befogged by conflicting doctrines of men, that the impressions and conclusions of saints and apostles upon any given subject should be final, that first the Jewish brethren are interested spectators at Caesarea. They were astonished that because on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues. There is not a hint that these Jews ever thought of the Spirit dividing gifts when witnessing this experience, but they declared this manifestation as proof beyond cavil, that Gentiles also had received the outpoured Spirit. No unprejudiced mind can read this ac-

count and avoid the settled conclusion, that in the mind of these Jewish brethren the speaking in tongues here is associated with, and a primary result of the outpouring of the Spirit.

Peter's verdict is the same: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" It is certain from evidence in this case that Peter did not consider the speaking in tongues at Caesarea "the gift" as defined by religious thought of today—something additional, having no relation to the baptism itself. Let us see. We must remember that God dealt with Peter in a very definite way on the housetop, to teach him to call no man common nor unclean, and that God is no respecter of persons. So when he is called to trial for having gone unto those of another nation, he takes into consideration the fact that his brethren have not had the opportunity to understand the cases, so he is careful to give them in detail God's dealings with him, and to describe God's blessings upon the Gentiles, that their prejudice might be broken down and his brethren would not take the wrong attitude in this very important matter. It is easy to see the importance of Peter making the case strong, and setting before his prejudiced jurors all the evidence at his command. Now if it had been the fact that the baptism of the Spirit was usually received without any visible, physical sign; if the candidate took it by faith, had joy, peace, love, etc., then without doubt Peter's language would have been very different. He probably would have said, As I preached to the Gentiles God gave them a mighty Baptism. They were all very happy and much blessed in their souls, and in addition to the baptism, as if in order to dispel all our doubts, He gave them also the gift of tongues, yea, even the same gift we all received at Jerusalem. But now read the statement of Peter, "And as I began to speak, the Holy Ghost fell on them, as on us in the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." In other words, when these Gentiles broke forth in rapturous, ecstatic worship in other tongues, Peter never thought of gifts, but he thought of the Baptism of the Holy Ghost and fire. Even a carnal reader is driven to the conclusion that in Peter's mind the supernatural utterance at Caesarea, was associated with the baptism itself. He simply and only describes in clear and simple language the manner in which the Spirit fell upon the Gentiles.

A passing notice of the outpouring on the Ephesians will suffice. The Holy Ghost came upon them and they spoke with tongues and prophesied. Here again the manifestation is the direct first result of the Holy Ghost coming upon them. Again there is nothing in the circum-

stance to warrant the unusual, no one edified by the exercise of the gifts. They are all baptized, swallowed up in the divine cloud, occupied with Christ alone. It is not a time of ministry to each other in mutual strength, giving and receiving intercourse. The Divine Person fills the whole scene. There is no need for and no attempt to edify each other; yet we have the same outward manifestation, every one of them speaking by the Spirit.

If after reading carefully these three narratives, any of my readers are still of the opinion that all speaking in tongues is simply and only the exercise of one of the gifts, that, theologically speaking, the gifts are divided severally, but actually in the Bible days, in the experience and ministry of the apostles, they might, and in these three cases, actually did all receive the same gift at the same time when baptized, that these two experiences are so closely related that they are spoken of by the inspired writer as one experience—that of the Baptism—then I simply suggest that if this could be true, assuredly the gift of the tongues is deserving a far greater prominence than is accorded it by advocates of the gift theory today.

Another reason why I can not see that all speaking in tongues is the gift in the limited and prescribed sense of 1 Cor. 14, is because that apostolic instruction that governed the use of the gift in the assemblies, is in conflict with the practice of the apostles relative to the phenomenon in the Pentecostal outpouring. First observe, those who have the gift in the assembly are to keep silent unless there is an interpreter, only speak to themselves and to God, and where there is an interpreter they are to speak by two and at the most by three, and that by course; and let one interpret, that is, not more than three ought to speak, in any one service, and one at a time, while one is to interpret. I repeat that these instructions are in open conflict with the practice of the apostles in the Acts. At Caesarea, the whole crowd magnified God in tongues without any effort on Peter's part to maintain order and have the languages interpreted. And too, they broke right in on the preacher's sermon, and the speaker an apostle and no doubt mightily anointed, for Peter was not through with his message—he said that he had only fairly begun, when these Gentiles began to speak in tongues, not one at a time in Bible order, but ALL AT ONCE. They surely spoiled a good sermon at Caesarea. But assuredly the Holy Spirit has a right to supercede even an apostle, and this is the simple but glowing account of the Spirit falling upon and taking possession of them, while God is condescending to speak thru them.

Even Paul had at least twelve speaking in tongues without calling for an interpreter, notwithstanding he had set the maximum for the exercise of the gift at three, and that on the conditions the messages were interpreted in turns. Now if all speaking in tongues is the same in use, and that use is defined in 1 Cor. 14, then the whole church at Ephesus, apostle

included, was very much out of order. How are we to interpret this contradiction, apostolic instruction and apostolic practice, unless we see a clear distinction in the use of tongues?

First, that speaking in tongues which is a great result of the sovereign power of God in the Pentecostal baptism, as we have just noted in the book of Acts. Here the Spirit is controlling the speaker absolutely, spirit, soul and body; entirely possessed by divine power, having past the point of transition from mind control to divine control, by the Spirit himself using their yielded enraptured faculties, and in divers languages. Could anything be more in flagrant violation of the general understanding of decency and order in religious services? Yet the apostle did not attempt to call these churches to order. In fact, they did it themselves at Jerusalem. Acts 2:4.

Second, the gift of speaking in divers languages that abides with many after the wonderful power and glory of the Pentecostal outpouring has been lifted. The gift of tongues like the gift of prophecy or exhortation, is subject to the prophet. They may speak or keep silent, as their sense of discretion and Bible order suggests. It is under the control of the mind and regulated by as a means of self-edification at any time, but publicly only for the edification of the church, in strict accord with instructions regulating its use.

My dear brethren who see tongues only as a gift, under the control of the mind, insist upon all worship, whether after service or private tarrying meetings, being kept under ridged control of the mind. This in my humble judgment is a great mistake. Why be more careful than Peter and Paul who rejoiced that the Spirit came upon the people, even though they did speak words not understood, and with no apparent use, so far as ministry to others is concerned? Hungry seekers should have the privilege to yield to God in prayer and worship without fear, putting themselves under the covering blood of the Lamb and entirely in the hands of Jesus, within that inner veil where God takes them beyond us, beyond themselves, until they are lost in Him. Upon this sacred spot men well refuse to tread. The place is holy ground. So in order to clearly understand the Scriptures we must see the difference between the gift of tongues as controlled by the mind, as the spirit of the prophet is subject to the prophet, and the speaking with tongues as the evidence of the baptism or sign of the incoming Comforter who takes charge of mind, soul, body and even our tongues and speaks when He arrives, to let us know that He has set up housekeeping. The promise is unto you and to your children, even to as many as the Lord our God shall call.

OUTPOURING IN EVERY AGE

We have found many records proving that the power of God has manifested itself in every age from Pentecost up to this present time. We will note a few records of great men that received this

experience during the dark ages and the reformation period ever to this present day.

Chrysotom, who lived during part of the fourth and fifth centuries, wrote, "Whoever was baptized in apostolic days, he straightway spake with tongues."

Irenaeus, who was born in Asia Minor in A. D. 115, and who died in Lyons, France in A. D. 202, who was a scholar of Polycarp, who in turn was a disciple of the apostle John, states in his Adv. Haer VI, page 6, "We have many brethren in the churches having prophetic gifts, and by the Spirit speaking in all kinds of languages."

Dear Farr, in his book, Darkness to Dawn, states, "Even for the minutest allusions and particulars, I have contemporary authority, referring to the persecuted Christians in Rome singing and speaking in unknown tongues." Pages 167, 169.

Tertullian, who lived in the second century, speaks of spiritual gifts, including the gift of tongues, as being still manifest among the Montanists to whom he belonged.

Augustine wrote in the fourth century, "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Ghost on them, in the laying on of hands. It is expected that converts should speak with new tongues."

The Encyclopedia Britannica states that the glossolalia (or speaking in tongues) recurs in Christians' revivals of every age; e. g., among the Amendicant Friars of the thirteenth century, among the Jansenists and the early Quakers, the converts of Wesley and Whitfield, the persecuted Protestants of the Cavenes, and the Irvingites, and the Revivalists of Wales and America, Vol. 22, page 283, 14th Edition.

In the history of the Christian Church by Philip Schaff, Vol. I, page 237, of the edition of 1882, he shows that the phenomenon of speaking in tongues reappeared from time to time in seasons of special religious revivals, among the early Quakers and Methodists, the Readers (followers of Lasare) in Sweden in 1841-1843, in the Irish revivals of 1859, and especially in the Catholic Apostolic Church, commonly called the Irvingites, from 1831 to 1833, and even to this day.

In this Church History it speaks of Vincent Ferrer, who died in 1419. Spondamus, and many others say this saint was honored with the gift of tongues. This work also tells of Francis Xavier, who died in 1552 and who is said to have made himself understood by the Hindus without knowing their language. The Catholic Encyclopedia also speaks of him preaching in tongues unknown to him. Xavier was a truly converted man and was a most remarkable missionary.

In the Diary of Thomas Walsh, one of Wesley's foremost preachers, March 8, 1750, the record states, "This morning the Lord gave me a language that I knew not of, raising my soul to him in a won-

(Continued on page 13)

GENERAL INDEBTEDNESS

The Same Old Story

PAUL H. WALKER, Minot, N. Dak.

The heading has no doubt fallen from the lips of many since the close of the General Assembly. But it is not the same old story, but the plan which finishes the old story and lets us out. It depends upon our loyalty.

As one of the General Indebtedness committee, I feel it necessary for me to voice my sentiment thru the Evangel. I want to let people hear how I feel about this debt. First I wish to say that we have fallen on a plan that has been ratified by the Assembly (and because of its ratification by that body, it becomes legal) which will rid the Church of one of the greatest burdens it has ever carried.

THE PLAN

It was decided to prorate the debt in such a manner so as to equalize it among the membership of the entire Church. The General Secretary is to furnish each state overseer with data as to the exact amount he must raise. Then the state overseer in turn is to push this drive and get it placed before the pastors and members in order to get to work on it. The sooner you get at it the better. Then when the local church raises their amount they are forever exempt as far as this debt is concerned, also when the overseer raises the amount stipulated for him by the General Secretary, he and his entire state is forever free and paid up. This is not the same old story. We have been paying for years on the account of others failing to come up with theirs, but this is different.

Not the same old story,

This plan has teeth.

The fellow who is always saying, I can't because of this, that and the other, has always been lying down on the job and letting old Faithful pull the load. They have said, I didn't make the debt, neither will I pay it. So in such a glorious manner they lend their influence to hinder, block, harm, and kill the general interest of the local church. If the local church in a certain state fails, then what? That church will have to carry his share of the debt another year and pay interest on the stipulated amount. The state that fails will have the same thing to do and will have to continue to do it until their part of the debt is raised. Now we will see where you live. You cry out, That is not fair, that is unjust. Well no doubt you have been in the number that has been lying down on the job.

A SUGGESTION

I suggest that the state overseer that fails to put forth an effort in his state (I mean an effort that brings a result that will justify his effort), be considered no longer fit for the position as overseer and if he is not fit for an overseer because he is careless and indifferent about the cause he should be working for, he is not fit for a pastor either. He should

be considered out of harmony and ought to be made to make an open confession on the grounds of carelessness before he could be reinstated in full fellowship or harmony again. There is no reason why we should not work.

DEPRESSION

Some will cry that the depression is on us, but in most such instances it is neglect and carelessness and then when the final day arrives and the money is ready to send in to the head office, the man for an excuse will say, I am so hard hit by the depression that I just couldn't raise my forty cents. Listen, do you feel that you are able to raise forty cents and pay it on the debt in twelve months, one year, forty cents a year? Surely you can. Let us pay it and be done with it.

NO EXCUSE

We have no excuse. We may say, Well we have paid it time and again. True, so have I, and our state or territory carries the banner for one hundred per cent loyalty in four drives. But there is still some indebtedness left, all the drives have not been failures but have cut the principal down and paid the interest, but this time we have arranged to clear up the debt once for all time, and we can do it and are obligated to do it, and we will do it. This is not the same old story.

START RIGHT

In order to properly carry out the plan we must get started right. The state overseer and pastors should arrange a day for the drive, arrange it at an early date, say, on watch night service if not before, every member save up until then in order to have their forty cents and then at this special service turn it in. Get credit for your work by being exempt from having to make any more payments. Let us make this one more and final rally for the liquidating of this debt once and for all. Let there not be a slacker among us. Do not show yourselves by lagging back and failing, be willing to suffer a little, forty cents worth at least. Come on North Dakota, Florida, Pennsylvania, Maryland, California, Tennessee, and all the rest, let us lift up our heads and make a final and successful struggle once again and shake ourselves free from this galling yoke of debt. It is a reflection on us and we must stop it. Victory is ours and we already claim it.

THE LORD BLESSING IN EVERY WAY

WISHEK, N. Dak.—We closed our meetings a few weeks ago. Brother and Sister Rosen from Lemmon, S. Dak. came here and started meetings the latter part of May in an old garage. Holiness had never been preached here and surely they had a battle with the devil, but praise the Lord for the victory. He

blessed us in a wonderful way. Souls were saved and sanctified and forty-two were filled with the Holy Ghost. It's wonderful in our little church for the Lord is with us and blesses us in every way. Messages are given in other tongues with the interpretations. The church was set in order June 25th with eighteen members.

We had no meetings after that until after the convention at Minot, N. Dak. where we attended the services. There were only ten filled with the Holy Ghost at that time. Five received the Holy Ghost while there. I cannot express the wonderful services there. The Lord surely did bless in the good old way.

On July 16th we had water baptism. Eighteen were baptized and sixteen more added to the church, making a total of thirty-four members. Others are coming in. We had good crowds here. People are hungry for the Word of God. We had about three times as many outside as inside for our building could not hold the crowd. Pray for us as we expect to have another revival soon.—J. C. Wolff, clerk.

ANOTHER GREAT REVIVAL IN MISSISSIPPI

On the fifth of August Brother Earl Brewer and family and our pastor, Brother H. B. Lott, and family started a revival here at Thorn. The devil worked but the saints held on to God. Brother Brewer preached the Word and souls began to fall in the altar and find Jesus precious to their sin-sick souls. I thank the Lord because I was one among the number who found Jesus. There were thirty-three saved, twenty-seven filled with the Holy Ghost, nineteen added to the Church of God and fifteen baptized in water, so you see there has been some thirsty souls drinking of the water of life.

Brother Brewer preached some wonderful sermons, especially when he preached on "The Church of God." Oh, how that stirred the hearts of many. His wife and daughter also preached a few times. The meeting lasted for three weeks. Along the last of the third week Brother G. C. Dunn and family from Alabama City, Ala. were with us for two nights. He preached both nights while here. Brother Colon Dunn spoke to us at the day service on the C. of G. Y. P. E. We were glad to have them with us again. The meeting broke on Friday night. We had feet washing and the Lord's Supper. Everybody seemed to enjoy it and hearts were knit together with love.

We appreciate the help Brother Lott, our pastor, has rendered here. Pray for the work here at Thorn because I know the devil will do everything he can to cause strife and envy and anything he can to get the joy of God's children because there has been so much good accomplished. Eternity alone can reveal the good done here. Pray for me to be under the blood at all times.—Tisbye Belle Nabors.

LET'S GET FIVE MILLION COUPONS

Did you read the "Notice to Those Soliciting Soap Coupons" in the Evangel of Nov. 4th? How did it impress you? Did you pass it up as a job for the other fellow, and forget that YOU are the one it was intended for?

Oh yes, you like to feast on the good singing, the testimonies prayers and preaching; but whose meal ticket are you eating off of? Did you do anything to earn your blessing, or are you loafing around trying to warm your feet at the other fellow's fire? Remember Paul said, "If any would not work, neither should he eat." So if you belong to the "I. W. W's." (I Won't Workers), don't you come up and try to help yourself to what Father spreads for those who do work, else you may need some one to pray for you.

IT IS EASY TO GET COUPONS

We have about 50,000 members in the Church of God. If each one will secure 100 coupons by June 1st, it will mean a total of 5,000,000 coupons, having a cash value of twenty thousand dollars. Sounds big, doesn't it? Well, our God is a big God; He fills both land and sea and sky. His church is a big church, and she does big things. Come on, "let's get five million coupons."

AGAIN,

If 50,000 members get only 20 coupons each, we will have a million coupons, valued at \$4,000. Or if 1,240 churches get 1,666 coupons each, we will have 1,240,000 coupons valued at \$4,960. See how easy it is? But let's make it bigger, "Let's get Five Million Coupons"! You wanted to do something big and worth while, you wanted to hear Him say, "Well done." Well, He won't say it unless you do well. Here's your chance, now get busy.

EVERYBODY WANTS TO HELP

In Key West, both Catholic and Protestant, American and Cuban, white and colored were all interested and willing to help. Many poor mothers who were saving the coupons to get some little toy for the baby at Christmas time, were glad to divide with us.

I wish I could make you feel this as I do this morning. I am sure you would not wait another day to begin. So come on, preachers and laity, please don't fail us this time; let's enlist in this campaign 50,000 strong, and "GET FIVE MILLION COUPONS."

God says that He is a Father to the fatherless, and a Judge of the widows; and if you fail to do your part, He will plead their cause against you, and you will suffer the consequence. And he that stoppeth his ears at the cry of the poor, he also shall cry and shall not be heard. Ps. 68:5: Prov. 21:13. Let us help you plan your coupon drive. Address, Coupon Solicitor, 1106 Olivia St., Key West, Fla. (Please inclose stamp for reply.)

STATE OVERSEERS

ALABAMA W. W. Harmon
716 1st St., Pratt City, Ala.
ARKANSAS L. G. Rouse
105 Buford St., Forrest City, Ark.
ARIZONA J. H. Ingram
1150 Junipero Ave., Long Beach, Calif.
BAHAMA ISLANDS W. E. Raney
Winnsboro, S. C.
COLORADO M. E. Drake
Carlsbad, N. Mex.
CALIFORNIA J. H. Ingram
1150 Junipero Ave., Long Beach, Calif.
CANADA Paul H. Walker
Easton, Maryland
DELAWARE F. B. Marlae
Robbins St. Ext'd., Cambridge, Md.
FLORIDA E. W. Williams

912 Augusta St., Lakeland, Fla.
GEORGIA J. W. Culpepper
Route 3, Lake Park, Ga.
ILLINOIS T. L. McLain
1201 Forest St., Eldorado, Ill.
INDIANA C. H. Standifer
Shelburn, Ind.
JAMAICA Z. R. Thomas
Kingston, Jamaica
KANSAS To be supplied
1207 W. 7th St., Coffeyville, Kans.
KENTUCKY J. C. Jernigan
Catlettsburg, Ky.
LOUISIANA J. B. Cole
Kentwood, La.
MEXICO J. H. Ingram
1150 Junipero Ave., Long Beach, Calif.
MARYLAND F. B. Marlae
Robbins St. Ext'd., Cambridge, Md.
MAINE H. W. Poteat
174 Concord St., Manchester, N. H.

MISSISSIPPI T. M. McClendon
Tomnolen, Miss.
MICHIGAN D. G. Phillips
5686 16th St., Detroit, Mich.
MISSOURI T. J. Milligan
Box 272, Desloge, Mo.
MINNESOTA D. C. Boatwright, Jr.
MONTANA Robert Seyda
Boswell, Pa.
NEW JERSEY To be supplied
N. CAROLINA John L. Stephens
Box 528, Wilmington, N. C.
N. DAKOTA Paul H. Walker
Easton, Maryland
NEW MEXICO M. E. Drake
Carlsbad, N. Mex.
NEW YORK H. W. Poteat
174 Concord St., Manchester, N. H.
N. HAMPSHIRE To be supplied
OHIO E. Haynes
1309 Parsons Ave., Columbus, Ohio
OKLAHOMA S. J. Wood
Box 164, Lawton, Okla.
PENNSYLVANIA H. W. Poteat
174 Concord St., Manchester, N. H.
S. DAKOTA Paul H. Walker
Easton, Maryland
S. CAROLINA H. L. Whittington
Belton, S. C.
TENNESSEE T. S. Payne
450 Sparta St., McMinnville, Tenn.
TEXAS J. C. Coats
Box 285, Weatherford, Texas
VIRGINIA I. H. Brabson
Schoolfield, Va.
W. VIRGINIA H. N. Scoggins
2037 10th Ave., Huntington, W. Va.
WYOMING Sidney Pearson
NEBRASKA Sidney Pearson
HAITI J. Vital Herne
Poste Marchand No. 1000, Port Au Prince,
Haiti, W. I.
COLORED WORK J. H. Curry
417 N.W. 6th Ave., Ft. Lauderdale, Fla.

BACK ON VICTORY'S SIDE

BENBUSH, W. Va.—About the first of August Brother R. L. Rexrode stopped here for a few nights' services, after which he was to go on to Kentucky. But the people, saints and sinners, liked him so well they persuaded him to stay from one week to another until four weeks passed. The house was filled to overflowing every night.

Many of the saints who had become discouraged got back on victory side for Jesus. We surely do thank God for sending Brother Rexrode back once again. He was the first to bring the Church of God gospel to this part of our country and the people can never forget it. Several were saved and sanctified in the meeting. The last night many hearts were heavy and saddened because of our precious brother's departure. But they are expecting him back again.

We sincerely express our thanks to the saints at St. George, W. Va. for their help and regular attendance in the meeting. Pray that God's will will be done in this section and that we'll go over the top for Jesus.—John Bava.



In Foreign Fields



GO YE INTO ALL THE WORLD

J. H. INGRAM, E. W. WILLIAMS, Mission Editors

All Material for this Department should be sent to E. C. Clark, Mission Secretary.

Last week our General Overseer, S. W. Latimer, made mention of the needs of the mission fields, and following on the heels of his message we wish to emphasize the need of immediate response right at this time.

BAHAMA ISLANDS

One lady made a donation in the amount of eight hundred dollars for a substantial tabernacle in Nassau to serve as a place for conventions, and an apartment built in connection with it as a dwelling for the overseer of these islands. Such a building is very much needed to further the work in the Bahama Islands. This, however, is only a small donation as to the actual needs to cover the expenses attached therewith.

HAITI

I just had word from J. Vital Herne, overseer of the mission work in Haiti, that God is graciously pouring out His Spirit upon them there and that there are many open doors in that country. However, he tells us that they are greatly hampered and hindered because of a lack of funds, and we feel that this is true, and if there is anything of importance, it is getting the Gospel to unsaved ones during these days in which Satan is tightening his grip upon the church militant, trying to impede and hinder its progress in reaping the whiteden harvest and preparing souls that they may be

ready for the coming of our Lord.

We cannot close our eyes and refuse to look upon these whiteden harvest fields with compassion and tender love. They need help. It is the duty of those who have heard and know of the saving grace of the Gospel of Jesus Christ to publish it abroad. We shall all be very happy when we get to heaven if we find some souls there from Haiti whom we have been instrumental in winning for Christ.

MEXICO

God is greatly blessing the work in Mexico. We have a considerable amount of expense attached to the work there this year over and above what we carried last year, and to meet the need of these different fields we must have a greater effort among the local churches. It is true that times are hard. However, it is certainly so with those poor, unfortunate souls who have not heard the Gospel of Christ, and who are being crushed by Communism and left to die in their own blood without hope. If they may share the usual privation and hardship without Christ we should be greatly encouraged to share it with them and at least send something to tell them of the Savior's love. Please let us be loyal to the rulings of the General Assembly in lifting our quota equal to five per cent of tithes paid in to the local church, and even give offerings over and above that we may all be able to rejoice together.

grave. Shine on the drunkard in the hour of his temptation, and give him with omnipotent strength to strangle the devils that dance in the cup. Shine on the gambler and libertine with the penetrating power of Thy holy beams and startle his vision to behold the horrors of sin and terrify his soul to fly from the black angels of hell. Shine on the Church of God and send it forth a terror to evil doers and a joy to the righteous. Shine on the world of humanity and lift it from darkness into light; from sin into holiness; from death into life.

Did He not say, "For I, if I be lifted up from the earth, will draw all men unto me"? This is the uplift that the world needs. I said, How can this be? Then one night in the yard of a steel plant I watched a great magnet go out on its overhead track and stop just above a flat car of pig iron. Then it was lowered into the car, and behold it began to go up and hanging onto it was iron in all shapes and sizes. As one piece of iron came in contact with the magnet it pulled up another and another and another. Then I said, I thank the Lord for now I understand. When He comes with healing in His wings and touches a man that man gets hold of another and another. Sin pulls down, Christ pulls up. Thou Sun of righteousness, from thy magnet of love, charge the great Church of God. May she become so isolated from the sins of the world that she may be able to DRAW men unto herself; safe and secure from the foul and dark influence of sin. Draw to thyself each minister or shepherd. Shine on his path, warm his heart and may he at all times feel the drawing of thy great love.

VICTORY CAME THRU PRAYER

COLUMBUS, Ga.—After closing a successful revival my coworker and I went to Thomaston, Ga. where we again set fire on the devil and his angels. It seemed at first that the enemy was never going to surrender but we just kept on praying and it was not long until the walls of Jericho had to fall, praise the Lord for victory. Although there was no one who received the Baptism, a number were saved and sanctified and a real reviving was worked among the saints.

One thing we want to say, Thomaston has one of the finest Sunday Schools I have ever seen and their superintendent, Sister Sullivan, the pastor's wife, is the best you ever could have for a leader. Praise God, He still has a few who love the work of the Lord. If you want to go to a place where there is real unity in the camp you just slip to the Church of God in Thomaston, Ga. and I will promise you it will be there. We know that God's Word plainly shows us that where there is unity, there is love, joy, and peace, and above all you will find a real fellowship. We give God the glory for using Brother and Sister Sullivan as real instruments in the church.—Your sister in the Church of God, Mrs. Amelia Shumaker.

Shine on Us, O Sun of Righteousness

By L. A. WEBB

Mal. 4:2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Blot out the natural sun and the world becomes a dead world. Blot out the Sun of righteousness and humanity will start downward to its fate. Drop out of history the Christ of all ages, whether this side of Calvary or not, and the good things of mankind will go out of existence. The Sunday School and the prayer meeting will disappear. Epworth Leagues and Christian Endeavor societies will disband. Colleges and universities will close their doors. The tread of little feet on the way to the public schools will cease. Hospitals for the blind, deaf and the insane will be unknown. Charitable organizations for the help of the needy will end their work. All the inventions of modern science will be annihilated. All the art of history, all the music of the masters, all the literature of the past, all philosophy, and sci-

ence will go down to a common fate and the race will become extinct.

O, thou Sun of righteousness withdraw not thy life-giving means from mankind. Shine on, thou great luminary until every dark corner of the world shall be flooded to thy glory. Shine on the penitent soul that cries to Thee for help and give him deliverance from his sin. Shine on the rebellious soul that defies Thee and subdue him with the radiance of thy love. Shine on the hard-hearted and soften them with thy mellowing beams of love and pity. Shine on the heart sore and reveal to them thy healing wings. Shine on the strong and double their strength. Shine, thou Sun of righteousness on the mother in her crucifixion through love; on the wayward son far from home and forgetful of his mother's tears, prayers and entreaties; on the weak standing in the presence of a great temptation; on the bereaved looking down into the

Assembly Notes

By J. H. CURRY
Overseer of Colored Work

IT has been said that the 28th Annual Assembly, which is now in the past, was the greatest in the history of the Church. In spite of the depressing times there were more in attendance, in my judgment, than at any of the past Assemblies. It appears that we need a larger Auditorium for our annual gathering, with a seating capacity of about 25,000, and if the Lord tarries, within a few years the statement that was made by Mr. Harle, President of the Merchants Bank, will have to be effected; i. e., the present Auditorium needs "sideboards" because of the attending delegation. His talk was quite interesting.

During the first evening of the Assembly, Oct. 7, the Auditorium was packed to its capacity and the aisles were filled with standing people. The truth of the matter is, there wasn't space on the inside for those who were pushing for an entrance. On the outside there were great crowds standing on the sidewalk and in the streets. As the writer approached the entrance he had to press to get inside. It reminded me of the woman with the issue of blood in the time of our Lord Jesus Christ. Brother F. M. Waldron gave the welcome address after which all seemed to be at home in Father's house. Then followed the expression of Mr. Harle who is also a member of the Chamber of Commerce. This was enjoyable. A letter was read from the mayor of the city which expressed his appreciation of the Assembly delegates. Then followed the many responses by the various speakers: Marvin Mortenson, N. Dak.; Mrs. J. C. Coats, Texas; Stewart Brinsfield, S. Dak.; N. R. Bowles, Maine; J. A. Self, Florida; W. M. Stallings, N. C.; J. B. Cole, La.; Russell Huff, Ohio. The various bands and stringed instruments of music were just wonderful.

On Sunday morning the doors of the Auditorium were opened and the orphans rendered a very interesting program under the supervision of the matrons, which was enjoyed by all. During the afternoon Brother J. H. Walker, superintendent of education, gave an interesting program which was enjoyed by all. In the evening service the Y. P. E's. gave a program conducted by Mrs. Alda B. Harrison and was enjoyed by all present.

On the morning of Oct. 9th the Auditorium was packed and jammed. The singing was just grand. It was truly wonderful when the various bands would play and the different stringed instruments pealed forth their melodious sounds. It seemed like heaven to me. Oh, hallelujah! This was just a foretaste of heaven. What must it be to be there? The business at each session was just fine. It seems to me that unity prevailed throughout the council sessions. Each bishop seemed to have a tenderness regarding

their brothers' conscience in deciding measures. All business deliberations were enacted in the fear of the Lord. The state overseers reported for each respective state, with a goodly number of representatives, on the increased membership, church buildings, Sunday Schools, Y. P. E's., ministers, conventions and the good work of the past year. There were a good many inspiring sermons, talks and addresses which were enjoyed by those present. I am not able to describe the past Assembly for words will fail me to tell of its greatness. Every speaker seemed to be at his best.

The General Overseer reminded me of a captain of a ship directing the crew. I thank God for his graveness and ability. He is a man of acute, keen, quick perceptness and shrewd, piercing, discerning judgment. Each one seems to recognize him as a father. May God's richest blessings ever rest upon him and long may he live.

On the morning of Oct. 10th, about 11:30, time came for the Memorial Service, which made many hearts sad as the different speakers told of the faithful ministers of Jesus Christ who had departed this life and gone on over to await the resurrection morning. They told of their good works by which they are spoken of though dead. On Wednesday morning an interesting service was conducted by Brother J. B. Ellis in behalf of all ministers over sixty years of age. Quite a few old veterans marched to the platform and sang "When the Battle's Over We Shall Wear a Crown." This service was enjoyed. Their talks carried our minds back to the early morning showers of this Pentecostal rain, which flooded our souls with joy. They told us of the many good times they had had and of how they had walked to carry this gospel message to hungry souls, which is quite different to the present day when we have so many different ways to carry the good news, and yet if we haven't a flush pocketbook to pay our fare both ways, we'll begin crying about hard times and the awful depression.

On Thursday night was the colored people's service, which was well attended. I believe every one present enjoyed the occasion. After the devotional service there was a brief program rendered which consisted of paper reading, solo, recitation, etc. The message was delivered by Elder G. C. Sapp and was enjoyed. He tried to impress on the saints the importance of increasing in the knowledge of God. After the message the altar was filled with earnest seekers. On Friday morning quite a few expressed themselves as to how they had enjoyed the Assembly. Then followed a wonderful address, "The Church's Responsibility," by C. H. Blankenship. During the evening service another won-

derful address was delivered by T. L. McLain, "Advice to Ministers." After this message various committees reported and the minutes were read and accepted. The General Overseer then read the appointment of overseers. May God's richest blessings rest upon the ministers throughout the Assembly year. Amen.

CHURCH MOVING UP ON ALL LINES

After reading of how the Lord has been blessing through the states we felt we should give a brief report of what God has been doing for His church in Columbia, S. C. Not long ago we had a three weeks' revival with splendid success. The saints here felt the need of a revival and began to pray for an outpouring of the Holy Ghost. We were fortunate enough to secure the valuable service of two well known evangelists, Sister Myrtle Whitehead and Sister Pauline Jackson. These sisters seemed to be at their best in every service. Their special music and singing was very heart-touching and uplifting. Their gospel messages were soul-stirring and as the altar call was given night after night people with tears streaming down their cheeks would come and pray thru in the old time way.

Eternity alone will tell the good that was done. We believe the results of this revival will last until Jesus comes. There were twenty-five saved, sixteen sanctified, fourteen filled with the Holy Ghost, and nine added to the church. We believe more will follow soon. Sisters Myrtle and Pauline gained many friends for themselves and the church during their stay in Columbia. We welcome them back anytime.

On Sunday evening, Aug. 27th, in the presence of a large crowd we witnessed a beautiful scene as twenty-seven (mostly new converts) were baptized in water by our pastor, Brother R. G. Looney. This was a wonderful service and will not soon be forgotten.

The church in Columbia has moved up on all lines. Love and unity prevails in every service. Brother Looney is a good pastor and is always at his post of duty and is loved by all the church. The Lord has blessed his labor in our midst. The Sunday School is the best it has been in the history of the church here. The Y. P. E. is gaining ground. Several of the young people received the blessing in this revival.

The report would not be complete without mentioning the visit we were paid by the Bible School quartet on the 2d Sunday of August. Their music and singing held the people spellbound and several expressed themselves that it was the very best they had ever heard. We also enjoyed a message of encouragement by Brother J. L. Yates. Time and space will fail us to tell all the good things we would like to but we can say with the Psalmist, The Lord has done great things for us, whereof we are glad.—A brother in Christ, Lonnie H. Shull, New Brookland, S. C.

SPECIALS FROM THE FIELD

BANNING, Ga.—We have been having some good meetings here. Five have received the Holy Ghost in the last week and the devil is raging. They have threatened to mob me if I didn't leave but I thank God for all of His good blessings. Pray for me and for the church.—Your brother, Ernest Feltman.

BIRCHWOOD, Tenn.—We are praising the Lord at the dear Church of God at Grasshopper for the wonderful blessings He has given us. We are thankful for the revival about the middle of August. We did not have a preacher but the Lord was with us. Many souls were blessed with about twenty saved, seven sanctified, two filled with the Holy Ghost, eight baptized in water and eight added to the church. Our Sunday School increased from about sixty-four to around two hundred this past summer and real interest is being taken by the Sunday School members. Pray for me to receive the Holy Ghost.—A sister in Jesus, Myrtle L. Tyler.

JASPER, Fla.—I closed a revival near West Lake Church of God last night with God's approval upon us in such a way as to save people from their sins, sanctify and fill with the good Holy Ghost. Six received the Holy Ghost, two were sanctified and three saved. One received the Holy Ghost at home with no saints to pray for her. Our district overseer was with us yesterday and preached. We had a feast on heavenly manna. Throughout the day God was with us. We had dinner on the ground and water baptism. Brother Floyd O'Bannon baptized five in water, all grown people, and seven united with the church, so West Lake is climbing. We desire your prayers.—Your brother in Christ, C. M. Phillips, Rt. 2.

DOWLING PARK, Fla.—We are in a wonderful revival here. The devil is fighting so pray much for us. The writer and Brother C. A. Rhoden are in charge. I would like to hear from Brother J. R. Abbott. Two have been filled with the Holy Ghost, eight saved and three sanctified and the Lord is blessing.—Your brother in Christ, B. G. Pomroy.

DAYTON, Ohio.—Sister Denny of Middletown began a revival here Oct. 31. One has been filled with the Holy Ghost. Saints, please fast and pray with us for the salvation of souls for we believe that Jesus is coming soon.—Preston Short.

SOMERVILLE, Ala.—When I came to this community I was the only Holy Ghost filled person here so on July 16 I started a meeting in a brush arbor and it ran three weeks. Only one received the Holy Ghost. Two weeks later a real revival broke out. There was old time

shouting. Twenty-two were saved, sanctified and filled with the Holy Ghost and a church was set in order with twenty-two members and a big baptizing by C. E. Berryhill, our district pastor. We are praising God for the meeting.—Walter Bates, Rt. 2, in care of M. C. Lee.

REQUESTS

I praise the Lord for healing in my family so many times. Please pray for a baby that has chills to be completely healed, also pray for my little girl who has a bad cold.—A sister in Christ, Mrs. Effie Watlington, Rayville, La.

Please pray for Mrs. E. H. Sumner who has had chills and fever for six weeks.—A sister in Jesus, Mrs. L. E. Alford, Ponce de Leon, Fla.

I ask the prayers of the saints in behalf of our revival here in Belfast, Me. I came here from North Carolina and began a revival. One has been saved, two sanctified, and one filled with the Holy

Ghost. Pray that God will give a wonderful revival here. Souls are under conviction.—A brother in Christ, Edwin A. Henson, Belfast, Me.

Dear saints, please pray for this place and for us. We are having a little prayer meeting and there is a few believers. The devil is working so pray that we will gain victory. Pray for Myrtle Moreland who is seeking the Holy Ghost. Pray that I'll stand true.—Liby Durbin, Pittsburg, Ga.

Dear saints, please pray for my daughter who once knew the Lord but has backslidden. Pray that she will get back to the Lord before it is too late. Pray for me as my health is not good. Also pray for my home.—A sister in Christ, Mrs. Ada Blanton, Blacksburg, S. C.

We are in a revival at Belgrade. Please pray that the Lord will give us a great ingathering of precious souls at this place for the Church of God.—As ever a sister in Christ, Carrie Stringer, Belgrade, Mo.

We are running a tent meeting here and ask the prayers of the saints that great good will be accomplished.—Earl Brewer, 722 Spring St., Gadsden, Ala.

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~* Sunday School Lesson ~*

Lesson 9—November 26

PAUL IN CORINTH

Text: 1 Cor. 1:10-18; 2:1-6.

Memory Verse: Deut. 31:6.

Time: 1 Corinthians was probably written in the spring of 57 A. D.

Place: The epistle was written from Ephesians to the church at Corinth (1 Cor. 16:8).

Golden Text: For I determined not to know any thing among you, save Jesus Christ, and him crucified.—1 Cor. 2:2.

Leading Thought: Divisions in churches are very detrimental to spiritual life and usefulness.

UNITY IN THE CHURCH

V. 10. "Now I beseech you brethren by the name of our Lord Jesus Christ." He used the word brethren as an appeal for unity and he does not command but rather beseeches and though the Corinthians were the result of his own labor, he makes no claim on this account but points to the fact that Jesus Christ is their Lord, in whose name we have life. "That ye all speak the same thing and that there be no divisions among you." That with one mind and mouth they might glorify God, Rom. 15:6. They were, however, doing the very reverse and glorifying themselves in party divisions. Ver. 12. "But that ye be perfectly joined together." In the same mind and in the same judgment. Paul sought to eliminate church separation and consolidate the action of the church both in mind or feelings and in judgment. He petitioned them to think and believe the same thing. This is necessary for exercise of spiritual unity. Unity in judgment is also vital if a church is to have success in carrying out its plans.

DIVISION REBUKED

V. 11. "It hath been declared unto me of you my brethren, by them which are of the house of Chloe that there are contentions among you." These saddening rumors tended to this work. Compare Acts 10:48. Paul had heard toward the close of his stay in Ephesus. "Of the house of Chloe." Of whom nothing is otherwise known either was an after work belonging to those who of her or her household. It has been conjectured that Stephanus and Fortunatus, apostle was however chosen first to bear witness, Mark 16:15, Acts 1:8. To bear with St. Paul at Ephesus (chap. 16:16) witness and preach the Gospel required may have been Chloe's slaves of freedom. an inspired messenger. Baptism though a Concerning contentions these are works of sacred rite might be performed by other of the flesh, 2 Cor. 12:20; Gal. 5:20; 1 Tim. 6:4. "Condition of the church was the of words, that is, not in philosophic and same when St. Clement of Rome wrote to oratorical style lest the cross of Christ them he had still to complain of the should be made of none effect. The central strange and alien and for the elect of God doctrine of Christianity was that of preach- detestable and unruly spirit of faction ing Christ a Crucified Redeemer. Swelling king's sword of philosophical dialec- which a few rash and self-willed persons words of vanity would have rendered it tions because of religious partisanship. used the meaning of the death of Christ by arguing against it with worldly wis- "Each one of you saith." The party spirit would have been empty, compare chap. dom. It takes the Sword of the Spirit. "But ran so high that they were all listed on 9:15; 2 Cor. 9:3, Phil. 2:7; Rom. 4:11 in demonstration of the Spirit and of pow- one side or the other. They perhaps prided There must be no transfer from the power er." The argument of the apostle was a gos- themselves as uncompromising and true to and presence of the Spirit in the Gospel pel arising out of and coming fresh from

their admirers. Such is spiritual pride and the root of contention. "And I of Paul and I of Apollos and I of Cephas and I of Christ." A variety of God-given ministers had blinded them to such an extent that they chose from the variety of speakers rather than to hear the message which they bore. Divine plan and purpose had made no provision for such parties and these Paul strongly rebukes, 1 Cor. 4:6, 7

V. 13. "Is Christ divided." Christ gave Himself for the Church, Acts 20:28; Eph. 5:25. He therefore belonged to the whole Church and not to any section of it. He was the same both in the message of Apollos and of Paul, and to divide that for which Christ died to unite is a sin. Was Paul crucified for you. Certainly he was to not and since Christ died for us, all Christians should be united through the bond of His death thus preventing any contention. Or were ye baptized in the name of Paul. Paul here strongly rebukes these wrangling theologians for their contentions refusing to ponder their sectarian spirit by deciding between their various forms of teaching.

V. 14. "I thank God that I baptized none of you but Crispus and Gaius." He does not disparage the doctrine of baptism. But seeks to relieve undue exaltation of his own name. Crispus was a ruler of the synagogue, Acts 18:8 and Gaius was Paul's host, Rom. 16:20.

V. 15. "Lest any should say that I had baptized in my own name." It seems as it was the custom that he used some one else to baptize his converts.

V. 16. "And I baptized also the household of Stephanus." These were the first converts in Achaia, Chap. 16:5. Besides I know not whether I baptized any other.

He had not kept account of baptisms. Perhaps Timothy and Silas and other officers of the church who were his assistants attended to this work. Compare Acts 10:48.

V. 17. "For Christ sent me not to baptize but to preach the gospel." Baptism of those who had believed the Gospel. Matt. 28:19. The apostle was however chosen first to bear witness, Mark 16:15, Acts 1:8. To bear with St. Paul at Ephesus (chap. 16:16) witness and preach the Gospel required may have been Chloe's slaves of freedom. an inspired messenger. Baptism though a Concerning contentions these are works of sacred rite might be performed by other of the flesh, 2 Cor. 12:20; Gal. 5:20; 1 Tim. 6:4. "Condition of the church was the of words, that is, not in philosophic and same when St. Clement of Rome wrote to oratorical style lest the cross of Christ them he had still to complain of the should be made of none effect. The central strange and alien and for the elect of God doctrine of Christianity was that of preach- detestable and unruly spirit of faction ing Christ a Crucified Redeemer. Swelling king's sword of philosophical dialec- which a few rash and self-willed persons words of vanity would have rendered it tions because of religious partisanship. used the meaning of the death of Christ by arguing against it with worldly wis- "Each one of you saith." The party spirit would have been empty, compare chap. dom. It takes the Sword of the Spirit. "But ran so high that they were all listed on 9:15; 2 Cor. 9:3, Phil. 2:7; Rom. 4:11 in demonstration of the Spirit and of pow- one side or the other. They perhaps prided There must be no transfer from the power er." The argument of the apostle was a gos- themselves as uncompromising and true to and presence of the Spirit in the Gospel pel arising out of and coming fresh from

message to that of philosophical fantasies of human invention.

V. 18. "For the preaching of the cross to them that perish foolishness." "To the Jews the cross was the tree of shame and horror. A crucified person was accounted as accursed of God, Deut. 21:23; Gal. 3:13. To the Greeks the cross was the gibbet of a slave's infamy and a murderer's punishment. There was not a single association connected with it except of shame and agony." The thought of the crucified Messiah to the Jews was therefore a revolting folly and to worship a crucified malefactor seemed to the Greeks an execrable superstition. To those walking in paths that lead to destruction, the cross was therefore foolishness because it required spiritual discernment, Chap. 2:14.

1 Cor. 2:1-5

A MINISTRY OF THE SPIRIT

V. 1. "And I brethren when I came unto you." That is, from Athens. "Came not with the excellency of speech or of wisdom." I spoke neither oratorically nor philosophically hence Apollos' party fond of the brilliant rhetoric of the young Alexanderian spoke of Paul's speech as contemptible, 2 Cor. 10:10. God had not called many worldly wise men after the flesh, not many mighty, not many noble. He had nevertheless chosen that of the foolish things of the world, He would confound the worldly wise and that of weak things, He would confound things which were mighty. "Declaring unto you the testimony of God." That is, the things which he had proposed to do for men thru Christ.

V. 2. "For I determined not to know any thing among you save Jesus Christ and him crucified." Paul had well nigh made a failure at Athens among the "worldly wise." He had perhaps resolved afresh that he would not attempt to preach the gospel with wisdom of words lest the cross of Christ be made of none effect. The value of the gospel does not depend upon the brilliancy of the speaker entirely but upon the faith of its hearers in the fact that there has been an atonement made for man's sins. The minister's ability to make proper explanation is, however, indispensable.

V. 3. "And I was with you in weakness." A possible reference to a physical weakness because of nervous depression, chap. 4:7, 12; Gal. 4:13; 2 Cor. 10:1, 10; 12:7, 10. "And in fear, and in much trembling." These words are no doubt literally true. Out of such condition there constantly arose the heroic and courageous endurance of the apostle. Compare 2 Cor. 7:5, 15; Phil. 2:12, 13; Eph. 6:5; Acts 18:1, 12.

V. 4. "And my speech and my preaching was not with enticing words of man's wisdom." He did not propose to use the human elements but would only use the weapon of the cross which was rendered more blunt because of their dullness of hearing. You cannot convince the worldlings because of religious partisanship. used the meaning of the death of Christ by arguing against it with worldly wisdom. "Each one of you saith." The party spirit would have been empty, compare chap. dom. It takes the Sword of the Spirit. "But ran so high that they were all listed on 9:15; 2 Cor. 9:3, Phil. 2:7; Rom. 4:11 in demonstration of the Spirit and of power." The argument of the apostle was a gospel arising out of and coming fresh from

the presence of the Holy Spirit. "Our gospel came not to you in word only but also in power and in the Holy Ghost with much assurance." It was an oil fed, Spirit lighted ministry.

V. 5. "That your faith should not stand in the wisdom of men but in the power of God." The minister is himself but a relaying station for the power and purpose of God. They are but earthen vessels in which God has placed treasure "that the excellency of the power may be of God and not of us," 2 Cor. 4:7.

The Baptism with the Holy Ghost and the Evidence

(Continued from page 6)

derful manner."

In the year 1889 Daniel Awry was remarkably converted. On the last night of the year he was much exercised to receive a deeper experience from God. He attended a prayer meeting on January 1, 1890 and while praying there the Spirit of God fell upon him and he began to speak in other tongues. This occurred in the city of Delaware, Ohio. Later he and his wife lived in Benah, Tenn. and here in 1899 about a dozen received the Baptism of the Holy Ghost. Daniel Awry preached the gospel all around the world until he laid down his life in Africa in 1913.

Elder Jethro Walthall writes: "A great holiness revival occurred in and around Greenville, S. C. in 1894-1895. A Baptist minister, Robert R. Singleton, was the prominent leader. He was excommunicated from the church, and his following became so large that the Parish Mountain Holiness Baptist church was formed, three miles from Greenville. In 1905 there was such a spiritual upheaval in that church that a number spoke in tongues. Brother Walthall held a meeting among these people in 1917, in which the Spirit of God worked mightily and many were filled with the Spirit, speaking in other tongues. There were remarkable healings and many other manifestations of the presence and power of the Holy Spirit. During the progress of this great revival the spiritual tide returned with full force with divers tongues, many visions, and other manifestations of the spirit * * *."

Mr. H. L. Christopher of New Britain, Conn., tells of the remarkable revival that the Lord gave in Oslo, Norway, in 1899, in which many Norwegian people were filled with the Spirit and spoke in tongues as the Spirit gave the utterance.

At the largest camp meeting in American history, held in Kentucky in 1801, seventeen preachers discoursed continually for six days before 30,000 persons. At one time the immotional excitement (should be spiritual manifestation) became so intense that 3,000 followers

fainted (should be fell under the power of God) and 500 others jerked and barked in unison (or spoke in tongues, I would like to have been there).

In a German History, Souer's History of the Christian Church, Vol 3, page 406, the following words are found: "Dr. Martin Luther was a prophet, evangelist, speaker in tongues, an interpreter, one person endowed with all the gifts of the Spirit."

Writing of the revivals among the Huguenots, Pastor A. A. Body states, "When Louis XIV of France in 1685 revoked the Edict of Nantes which had given religious liberty, he strove by Dragonades to drive Protestants into the Roman Catholic Church. The Huguenots were led by John Cavalier, a farmer, in-

to inaccessible mountains. Among these persecuted people were those who spoke in tongues. There are records both by enemies and friends as to their prophetic gifts."

In my own personal ministry I have seen hundreds receive this wonderful experience. About fifteen years ago in the city of Cleveland, Tenn. I also received the promised blessing as recorded in Acts 2:38. The Holy Ghost came in and spoke in tongues thru my vocal organs, and He is still a living witness and a lasting reality to me.

I trust that you, dear reader, who do not have the blessing, will press your way in the deeper life and get the portion that God has for you.

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Suffering for Christ's Sake

(Continued from page 3)

will save the eternal principal of life as planned of God for us, must "lose" all that pertains to the physical or human life, by self-denial and crucifixion; that things which are noble and sublime may have right of way over the fallen passions and lusts of men. But "whosoever will lose his life for my sake, the same shall save it." Whosoever will refuse to live after the passions, lusts and fashions of this present earthly life, "shall save" his spiritual or inner life. By refusing the works of "outer darkness" we automatically clothe ourselves with light and righteousness.

THE PURPOSE OF SUFFERING

The reason is obvious: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Pet. 4:1,2. Let us notice first that Christ "suffered in the flesh." It is the "flesh" in us that is opposed to the Spirit, and causes the suffering in the flesh. Christ "suffered in the flesh" that He might overcome it for us, that its disobedience might be atoned for and that it might be "crucified and brought back into the will of God. After the "flesh" life has been destroyed by crucifixion, then we may account ourselves as alive in the spiritual realm with Christ; until it is dead in us we must "reckon" ourselves "dead unto sin" which operates through the lusts of the flesh, Rom. 6:11, and are enjoined by the command, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," Rom. 6:12.

Suffering is caused by the flesh wanting to do one thing and the Spirit another (Gal. 5:17). While the flesh lusts against the Spirit, the child of God suffers; but on the other hand, while the Spirit rules over the flesh, the saint of God rejoices. Suffering is the test that is placed upon the creation, to test its allegiance unto Christ. It has a desired object, desirous of eliminating the appetite for evil things, coming oftentimes in the form of temptation, causing a warring between the Spirit and the flesh that is in us, as to which will gain the mastery. The method may seem very undesirable unto the child of God, yet its purpose is loving and good and should end up with an added experience of joy. Jas. 1:2. The margin uses instead of temptation the word "testing;" this is true in every sense of the word. The Greek for "tempt" is *peirao*, to attempt, to undertake to try; to make trial of a person; to try to persuade him. Temptations to evil never come from God. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man (that is to do evil): But every man is tempted, when he is

drawn away by his own lust, and enticed," Jas. 1:13-14. Temptation comes by Satan attempting to control the child of God by acting upon whatever amount of the flesh principle there is yet remaining in him, too, if possible, persuade him to yield to the desire of the human instead obeying the will of God. Temptations are a manifestation of the human will, after being influenced to do evil 1 Tim. 6:9; Gal. 6:1. Such may be averted by prayer, Lk. 22:46; and since "your adversary the devil as a roaring lion walketh about seeking whom he may devour (1 Pet. 5:8), these temptations are common to all men. 1 Cor. 10:13. God knoweth how to deliver out of them. 2 Pet. 2:9, and we are accordingly taught to pray and look unto Him for deliverance. Matt. 6:13; 26:41; Lk. 22:46. In the light of the foregoing, we may deduct that temptations are beneficial (1) to try the allegiance of the creation Godward, (2) to reveal unto us our weakness, (3) to teach us to depend entirely upon God, (4) to help us to take from the throne of grace help in time of need Heb. 4:6.

COMPARISON

Such testings are necessary to find the weakness, incident to further and perfect the entire invention. An automobile or any other product that must stand hard usage, if the manufacturer hopes to make it lasting and good, that it may stand hard endurance and have a reputation as a dependable product; must necessarily be put through the hardest possible tests (1) to reveal its strength, (2) to reveal its weakness; accordingly an automobile may be driven day and night for several days. Such tests are sometimes unthinkable and unbelievable, but the manufacturer has competition and he has confidence in his product; he is preparing to meet that competition, and above all he is an honest manufacturer and if his product is not right he intends to make it right before offering it to a buying public. If he does not follow the above rule of testing, then he is a deceiver and not interested in the buying public but alone in obtaining money. Accordingly God, before allowing Christ to enter His ministry, "the spirit driveth him forth into the wilderness to be tempted of the devil," Matt. 4:1. God knew what was in Christ, He knew that He would overcome Satan; consequently He looked on the test of His own Son joyfully knowing that in Him He was perfecting the model of the entire human race, Rom. 8:29; 12:2; Phil. 3:10; Heb. 1:3. He was therefore willing that He should suffer, it was becoming, for the purpose of "bringing many sons to glory." It was for the purpose of perfecting Christ in His human nature, that God allowed him to suffer. It is for the same purpose that God allows us to suffer. We wonder sometimes why God permits it and we complain and murmur; against which we are warned. 1 Cor. 10:9, 10. God

purposes to refine our silver, to try our gold, to remove from us the dross caused by the fall of the creation, lest we "be weighed in the balances and found wanting." So often some one complains, "I do not know why I am tempted so. I have such a hard time." It is God trying to perfect you by the process of elimination, that your faith may be perfected. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you," 1 Pet. 5:10.

God has the competition of Satan and evil to meet, therefore, it is vitally necessary that every child of His be tested by the evils of temptation, that He may through His servants and believing children, offer a true likeness and performance of what Christ actually is and means to the fallen human race. Temptation properly belongs in some sense to those who are not completely satisfied with Christ; humanly speaking they are on the fence, or something yet remains in their lives that Satan can hinder them by, therefore God shows the temptation partly as a warning that you should get rid of it and again that you may be by such process perfected through suffering. God is not entirely disappointed if you fall in time of temptation, He only drives you to prayer by the temptation if you are true; thereby He gives added grace and joy when temptation is removed. Remember that temptation comes when we are enticed by our own lusts, Jas. 1:14; when your lusts are removed by the refining process you are "forever thine, O Lord." God purposes that each of us shall be "living epistles, read and known of all men."

(To be continued)

DEATH NOTICES

POWERS

Mrs. Eunice (Gilmore) Powers, wife of J. K. Powers of near Clarksdale, Miss., died Oct. 30, 1933. She testified to being ready to go.—Mrs. Estelle Holloway, Rt. 1, Coffeeville, Miss.

Our darling mother died Oct. 25, 1933 at the age of fifty-four years. She was saved and a member of the Church of God. Our pastor, Brother U. H. Corley, conducted the funeral.—Her daughter, Mrs. Larkin Stamper, Murphy, Okla.

PILGRIM

Mr. Pilgrim of Melrose, Ga. died Oct. 14 at the age of about seventy-five years. Funeral was conducted by the writer, interment in the Sasserland cemetery at Jennings, Fla.—E. L. Newton.

POWER OF GOD MANIFESTED

We are praising God for salvation thru Jesus' blood. My wife and I held a meeting near Ray City, Ga. under an arbor in August. We had a very good meeting, good interest and good order. It was a Baptist and Methodist community. There were four saved, and sanctified and one filled with the Holy Ghost. The young lady who received the Holy Ghost fell under the power in the afternoon service. It rained that evening so the brothers took some of the seats and built a shed over her. She lay there about three hours under the power and then came up speaking in other tongues. She said she had been in a beautiful home and walked and talked with Jesus. He told her He was going to baptize her with the Holy Ghost. Quite a number were healed, praise God. Many are looking towards the Church of God. We desire the prayers of all of God's children that we may keep true and humble.—Your brother and sister in Christ, Otis Basden and wife, Tifton, Ga.

MESSAGES BACKED BY POWER OF GOD

OVERTON Tex.—In August we had a two weeks' revival at the Church of God at Overton, Tex. Truly the presence of the Lord was in our midst. Brother J. C. Coats, wife, and Sister Iredell Walker spent one week with us. Brother Coats gave forth some wonderful messages backed by the power of God, but with the burden of the state work he could not stay with us the next week.

The pastor carried the services on the next week. I am sure seed were sown that will bring forth good fruit. Several were in the altar, one was filled with the Holy Ghost and three were baptized in water. Pray much for us at this place. We are still praying for the old time heavenly showers to visit this oil field.

We also wish to thank the Burnett sisters (three) and Miss Etta Rae Woodal for the faithful service rendered in song services.—Yours in the Master's service, Mrs. Roy G. Cockerell.

GOD GAVE POWER

LANDO, S. C.—We went to Great Falls, S. C. about June 24th and opened fire on the devil with all the power God gave us. We had service every night for a week and closed with three filled with the Holy Ghost. We had service every Saturday night and Sunday until July 29th when Brother W. D. Childers, our district pastor, came over and set a church in order. We are having services in a store building. It is seated nicely. We are having Sunday School also. The Lord surely is blessing. We have twelve members, seven filled with the Holy Ghost. Others are looking this way. Pray for us here that many souls will be filled with the Holy Ghost and that the Church of God will rise and shine for Jesus.—Yours under the blood for lost souls, Gomer McCormick, Box 84, Lando, S. C.

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Delightful
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Here is the newest way of showing forth to the world that you honor Christ. Every Christian home needs one or more of these beautiful SPREAD THE LIGHT lamps. They will add a touch of freshness and charm to the home as well as bear testimony of your Christian faith. They make ideal Christmas gifts.

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